

(5) Demonic Healed on the Sabbath Day (Mark 1:21-28; Luke 4:31-37)

1. This episode marks the first event with Jesus Christ involved in both a teaching and training ministry with full-time vocational disciples.
 - a. Setting aside secular careers marked a turning point (Lk. 9:57-62).
 - b. Training faithful men who will be able to train faithful men will become the pattern for the Dispensation of the Church (2nd Tim. 2:2).
2. This episode marks the first confrontation with demonic powers since Jesus' victory over Satan's temptations.
 - a. Satan had left Jesus until an "opportune time" (Lk. 4:13).
 - b. Opportunity was to be found in the synagogues.
 - 1) First in Nazareth (Lk. 4:28-30).
 - 2) Now in Capernaum (Mk. 1:21-28; Lk. 4:31-37).
3. A man in their synagogue with an unclean spirit (Mk. 1:23).
 - a. ἐν πνεύματι ἀκαθάρτῳ en pneumatic akathartōi (Mk. 1:23). πνεῦμα pneuma ^{#4151}_{379x} & ἀκάθαρτος akathartos ^{#169}_{31x}.
 - b. ἔχων πνεῦμα δαιμονίου ἀκαθάρτου echōn pneuma daimoniou akathartou (Lk. 4:33). δαιμόνιον daimonion ^{#1140}_{63x}, δαιμόνιον daimonion and δαίμων daimōn ^{#1142}_{Hap.} are both translated as "demon." δαιμονίζομαι daimonizomai ^{#1139}_{13x}; *possessed by a demon*.
 - c. Other spirit terms:
 - 1) The spirit of God; the Holy Spirit (1st Cor. 12:3).
 - 2) Ministering spirits (Heb. 1:14). Note: all "angelic beings" are "spirits." The question remains: are all spirits angelic beings? (Acts 23:8,9)
 - 3) The Spirit of Antichrist (1st Jn. 4:3).
 - 4) The Spirit of Truth & Spirit of Error (1st Jn. 4:6).
 - d. In the Greek language, a demon was a "transcendent incorporeal being w. status between humans and deities" (BDAG). A δαιμόνιον daimonion was lower than any θεός theos, and included such creatures as nymphs, fauns & satyrs.
 - e. Satan is the ruler of demons, as the prince of the power of the air (Mt. 12:24,26; Eph. 2:2).
4. The demonic testimony is striking (Mk. 1:24).
 - a. What business do we have with each other? See The First Miracle, Jn. 2:4. Τί ἡμῖν καὶ σοί is nearly identical to Τί ἐμοὶ καὶ σοί.
 - b. The demon rightly identifies Christ as Jesus of Nazareth.
 - c. The demon fears destruction for himself and all his kind. ἀπόλλυμι apollumi ^{#622}_{90x}.
 - d. The demon accurately identifies Christ as the Holy One of God (Lk. 1:35; Jn. 6:69; Acts 3:14).
5. Jesus cast out the demon by an authoritative command (Mk. 1:25).
 - a. The departure of the demon was violent for the human being involved.
 - b. The witnesses to the spiritual battle were impressed.
 - c. The term "miracle" is not used here.
 - d. The emphasis is "teaching with authority."
6. Other such demonic expulsions in Scripture.
 - a. David's soothing of Saul's demonic influences (1st Sam. 16:14-23; 18:10; 19:9).
 - b. Jesus Christ's demonic expulsions.
 - 1) Demonic Healed on the Sabbath Day [GM5] (Mk. 1:21-28; Lk. 4:31-37).
 - 2) Large crowd [GM15] (Lk. 6:18).
 - 3) In the presence of the Baptist's disciples [GM20] (Lk. 7:21).
 - 4) Mary Magdalene and other women [GM23] (Lk. 8:1-3).
 - 5) Blind & mute demoniac [GM24] (Mt. 12:22-29; Mk. 3:20-30).
 - 6) Gadarene Demoniac(s) [GM29] (Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39).
 - 7) Mute demoniac [GM32] (Mt. 9:32-34).

- 8) Syrophenician Woman's daughter [GM41] (Mt. 15:21-28; Mk. 7:24-30).
 - 9) Epileptic healed [GM50] (Mt. 17:14-21; Mk. 9:14-29; Lk. 9:37-42).
 - 10) Mute demon [PM11] (Lk. 11:14-26).
 - 11) Crippled Woman [PM16] (Lk. 13:10-17).
 - 12) On the way to the cross in Jerusalem [PM20] (Lk. 13:32).
- c. The Apostles' demonic expulsions.
- 1) Given authority to do so by Jesus (Mt. 10:1; Mk. 3:14-15; Acts 5:16).
 - 2) An unknown person (Lk. 9:49-50).
 - 3) The 70 were likewise given such authority (Lk. 10:17,19).
 - 4) Philip the Evangelist (Acts 8:6-8).
 - 5) Slave girl at Philippi (Acts 16:16-18) & others (Acts 19:12).